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THE ROSTRUM.

THE ANSWER OF SPIRITUALISM TO THE HEART HUNGER OF THE WORLD.

Discourse Delivered at Cassadaga Lake Camp Meeting, Sunday, August 25, '89, by Mrs. Cora L. V. Richmond.

There is a beautiful tradition among the Buddhists: that when Buddha saw with the vision of the spirit the divine plan of the universe that reconciled Him to sorrow; when beneath the Buddha Tree He heard the whispering voice of Divine Love and understood the meaning of human suffering, that in the midst of the branches that overhung His head there appeared the image of a beating heart whose every vibration and pulsation was out of tenderness to the world, and that in the heart was imaged the love, compassion and beneficence of the Most High. While bending in the homage of the soul before that sacred image, His own heart-beats went out with compassion to all the world; He felt that He knew the way of tenderness, the way of healing and the way of light unto their souls.

It is the boast of some Spiritualists, and possibly the larger number, that Spiritualism is a hard matter of fact philosophy. Spiritualists sometimes deplore the sentiment of revival meetings and say: "oh, that is merely transient, it is based upon emotion." They sometimes say that the Roman Catholic has great devotion, but that it is blind service, more the worship of the heart than of the head. And many are accustomed to point, as Spiritualists, with a great deal of pride to the fact Spiritualism is not emotional, that it deals only in facts, that they have built up a superstructure of divine philosophy upon the basis of fact alone. Spiritualists publish in all their current literature, especially in the press that gives forth the teachings and manifestations of Spiritualism, that it is the human reason that Spiritualism appeals to, that nothing like the weakness of human sentiment or affection is indulged in. That in its hard-headed demonstration it is an answer to materialism, to every form of unbelief, because it has such a broad unfeeling foundation of facts. We freely admit that is one side of the question; we admit more: that it is the most apparent, but it is also the most superficial side.

Before us are scores of grey-haired men and women, possibly a hundred in this audience who were driven from the external dogmas of the church into a mild form of unbelief, possibly infidelity, who upon that basis waited for something. When the something came it was in the form of external demonstration, and the grey-haired sire, (not

so often the matron) said: "Now we have a religion or a philosophy based upon facts." He has gathered his family to his fireside, he has fashioned his sentence or circle in his own family; his children, his wife, possibly some of his neighbors or friends were the companions of his investigations.

They heard possibly the raps, possibly the table would move: then perhaps one of the children would be made to write; finally a series of manifestations occurred which satisfied the venerable man, possibly the members of his household, that it was an outside power. When the outside power was demonstrated, there came the question of intelligence; when intelligence was demonstrated then came the question of identity; when identity was demonstrated then came the question to whom did this identity belong? The outward steps superficially were those that appealed to the senses and the reason. We have seen this performance repeated hundreds of thousands of times in the phenomena and the study of the spiritualistic philosophy, if it has seemed to commence with the senses, then it has penetrated into the mind or reason; and those who have investigated would have us believe that it lodged there. But we have seen otherwise. There is upon this platform a gentleman who commands your attention and respect; who a few years ago was a materialist or stood as an infidel in a material sense, who pursued the subject of human life from the standpoint of the philosophical side of existence; who came to the investigation of Spiritualism possibly through some intellectual desire, and who receiving intellectual evidence might have supposed that that constituted the evidence which satisfied him; but we have seen the same gentleman bring tears to the eyes of nearly every one in this auditorium by telling of the messages he received from his own loved ones, by describing the feelings of affection toward a son or toward a mother; and we have known that the secret of that interest in Spiritualism was not the sounds that he had received—the external phenomena that had baffled his intelligence to account for in a scientific manner: but that Spiritualism had found the way to his heart, which had been a sealed and silent sepulcher until it was awakened by this touch of affection.

You who sit here in this auditorium thinking that Spiritualism is a reasoning religion; that it employs none of the methods of sentiment or emotion, are deceiving yourselves: beneath the surface of that which challenges the mind and causes you to turn toward the phenomenal phase of Spiritualism; the one underlying motive, the one secret, silent principle, the one great longing that wells up in your hearts is the cry for the answer from your loved ones. No matron's face, no young wife who has been widowed, no daughter who has lost a loved mother, no son whose parents bend down from the skies, none indeed who have felt the heart pangs of the shadow of death, but what approach the altar of spiritual investigation with the silent or spoken hope of a message of love. You may say that the phenomena are convincing, you may say that you cannot explain the slate-writing, you may declare that the materialized form is beyond the power of science to explain in any other way, but you are looking on the inside of the slate to see who wrote the message, you are listening to the rappings to know if they are for you; you gaze with ever intensified feeling at the aperture of the cabinet, thinking that the one of your heart's affection may desire to be pictured there.

It is the one great living testimony to Spiritualism: that while the head is interested and satisfied; while the reason is convinced the need is not in the head nor in the reason, but in the heart. That which the world has denied; that which creed and dogma have either killed or enthralled; that which materialism has endeavored to blot out; that which the

earth and worldly pursuits have stifled; and that which more than in any other way has grown blind and deaf under the corroding selfishness of the world, suddenly cries out for recognition and Spiritualism gives its answer.

You pass into the philosophy of Spiritualism alone, the demonstration to the senses alone, and you have the shell merely, from which the bird of immortality is just as surely flown, as the birds that have now taken flight from the nests of spring time. If you have the philosophy of Spiritualism only, without this great other background of human affection, you have nothing but an empty shell, nothing but an outer edifice, in which there is no inhabitant, nothing but language and formula in which there is no life. But if you have followed the bird, if the clear notes are in the air above you, the shell was only valuable for a temporary covering while the bird was pluming itself for flight; while it was stirring your hearts to sing the song of immortal life; while its quivering pinions were putting forth their brilliant plumage to illumine the upper air, this outward covering was needed. But ah! if you have only the outward covering far above your sight in the clear upper air the song of immortality will be sung; those will hear it who attuned to that flight, but you have emptiness and void.

People say: oh, I will believe when my reason is convinced. No you will not for no one ever believed with the convincing of the reason; you will believe when your affections, when this inner, this higher and diviner nature is reached and not until then. People will say: but do you profess to state that Spiritualism is not a reasonable philosophy? We say it is a reasonable philosophy, the most reasonable philosophy that the world contains; it is the only philosophy that withstands the test of reason in every direction. But Spiritualism is not philosophy altogether, it is not a philosophy at all, without that which underlies it: spirit, the vital life which gives philosophy the power and means to express it.

The great earth upon which you live, the seams and scars of the centuries which are placed upon its surface, the ravines and rocky cliffs that the eye may traverse; the deep terrible ravages of the elements all around you, the earthquake giving forth its horrible sound, the tornado ravaging cities and towns, the floods devastating different portions of the country, the mercilessness of the sights and sounds that affect humanity, viewed from the outward nature are disastrous to the trust in the Divine Love. People seem to be driven through the intellect to that unbelief which is absolutely warrantable when you witness the ravages around you; while it is true that the sunshine is the benign light of to-day, while it is positive that the earth seems to be vocal with praise and the heart filled with the voices and pulsations of divine trust and light, it is possible that a tornado might sweep over it in a moment and destroy the beautiful vision; it is possible that storm clouds may overshadow the heavens and the thunders speak forth the violence of the destructive elements; it is possible for as fair a scene as this to be ravaged of all its beauty. This causes man to turn away from nature, saying she is blind and deaf to the cry of humanity.

Thousands of lives perish from the face of the earth every year by the destructive agencies around you. Man is frequently powerless either to apprehend or stay their course: and but for something else man would be perfectly justifiable in saying, that the nature around him is devoid of sympathy, love or intelligence that recognizes the great agony of the world that suffers. But what is it that makes man know that it is not true when the spaces give back no reflection of the images of their loved ones and the waters of desolation cover those that are beneath them fathoms deep and the earth gives forth only verdure and blossoms in mockery

of the great agony of those who have entrusted the form of their loved ones to rest there? If it were not for something behind, that which is beyond the visible association of man's mind with cause and effect there would be nothing but insanity: if man had his present affections and no other answer than that which the visible world affords he could not live. It would be impossible to live with the great longing and sorrow and surging desires and wishes and find no other answer but the mocking, gleaming blue of the sky, and the thunder clouds above, and the earth and its manifold destructions.

What was it that Buddha saw and felt in that divine state, transfigured and set apart from the world, that made him reconciled to the great sorrows and destruction around him? It was the Infinite compassion, the love and the light that answers the needs of the human soul. It was the reply to the question, it was the food for the hunger, it was the response to the great longing and the great need of the world.

Do you suppose that the mother who has lost all her children, not nearly all, not all but one, but who has lost all her children in the great disaster at Johnston could find any reconciliation in the visible universe that had destroyed them? Do you suppose if she were to go and plunge into the waters, or to dig into their nameless, unknown graves that the earth would ever give her response, ever heal the wounds that had been made? Would she not go blindly mad into her grave, justifiably so? Yet when one of those darlings said: "you have always told me to trust in God, and I do trust in Him now." He did not mean that the body alone would be saved, though it might be, but it meant in the spirit that the child was fearless, was unconscious of danger, that the trust extended into the other world and made the lifeboat possible that set the spirit free; made it possible for the mother to rise from her trouble and grief, from the agony of that moment and lean toward heaven for answer. Could it not come? It not only could come, but must come to all who in such an hour perceive their life and light has vanished, and, even though they do not know it, the all-beating and all-pervading Heart, the Heart of tenderness is there to heal the wound; to show a larger healing than that which gives back the darlings physically to the arms that are extended; the healing that brings the knowledge of immortality and the thought of the soul and its divine power.

Another thing: Spiritualists are willing to believe from what they receive, indeed profess to know, that it is possible that the spirits, ministering guardians, even those whom we might denigrate angels, because they are spirits of a higher order, have this divine care, this blessing, this benefaction, this tenderness, this mercy for humanity; they even turn to the spirits of their departed friends for comfort, as a mother and child would turn to each other here, they seek assuagement of individual grief in words that may be spoken or written from their loved ones. It fills in the great void that has been caused by the previous unbelief, the previous lack of spiritual unfoldment that they are able thus to communicate with their friends. Turn to the Catholic church, the church of emotion which you deery; why do they pray to guardian angels and patron saints? Is it any worse to have guardian angels or patron saints in the church than out of it? Does it mean any more or any less than that this great need of affection, and spiritual ministrations to the inner nature must be answered somewhere?

If you say, your religion or philosophy is not of the emotional kind, why is it that you seek communion with your loved ones first and say: "I shall not be satisfied until I get a message from my own darling," whoever that darling may be? We know an instance where a gentleman who was a life long

materialist or infidel listened to some discourses and arguments relating to Spiritualism and at last, after hearing and reading a discourse given through our medium on the subject of immortality, became convinced that it was true; he accepted the philosophy and teachings of Spiritualism and thought that he was a Spiritualist and he said so. In about a year or two he came in contact with a medium who gave personal messages, and for the first time in his experience received a message from his departed children. It made his head whirl, it had an effect like ether. It was stimulating, as new wine, he was as one in a dream; he had thought he was a Spiritualist in every sense before, but now a new elixir poured through his veins; it was like magic, he was young again; his life had a double meaning; he not only knew philosophically that the future life was true, but he had the rare and divine talisman of affection continued beyond death; the household which had been sundered by the change was restored, his dear ones were by his side, the magic was wonderful. His face assumed the countenance of youth, his footsteps were as elastic as they had been fifteen or twenty years before; he had found, through the restoration of affection, the wonderful key to the divine life of the spirit. What is it, then, when friend is parted with friend, when the light is gone out in the form of the one most confided and trusted, what would you not give to see the familiar countenance again and have the dear guidance? When that is restored to you, when by the message that comes from the other world or by the silent communion of your own spirit you are aware of that particular friend, the light becomes glorious above you, there is a strength, a greatness, a divinity in your daily walk by the continued presence of that which you supposed was lost.

One step further: if the earth is blind and deaf to man's cry; if human injustice can go on and not be redressed under the laws of the visible universe around him; if the strong may triumph over the weak; if those who are gifted with power may trample down the imperfect, the incompetent; if you may visit injustice upon one another and the elements even may aid you, there is still that in the universe, in the demonstrations of the spirit, in the giving forth of spiritual life and ministrations that testifies to a diviner love. Deny it as you will; turn away as you must from the personal God of theology; do what you will with the creed and dogma that are repulsive to your sense of humanity; if you do not trust the affection that is beyond the universe around you, and beyond the individual spirits that manifest to you, then you could not have the hope, the divine and absolute light that leads you on. It is because you do trust it; because like an over brooding presence it has manifested to you. Though the head may deny it, the all-beating heart reaches out to receive it; you are strengthened by its presence. This God of love, this tenderness of the All-father, All-mother, this pulsation that is in and through life moving angels and spirits to ministrations of love and goodness on earth, is the one divine hope and trust of the world. Whether you find it through the phenomena of Spiritualism, whether you partially find it in the ministrations of ministering spirits, or whether in the hope of the world you stretch your pinions to a broader flight and accept the song that is sung in the upper air, you still must know it. It is because of this that the sunshine has a golden glory to-day; it is because of this that the storm cloud does not overwhelm you, and it is because of this that when tempest-driven you still seek refuge in the divine harbor of safety, which is perfect love, and know that somewhere you can trust that Infinite Light that may be hidden from your mentality by the blindness and narrow bigotry of a philosophy that will not

include the blessings, that eclipses the light of the spirit altogether.

If Spiritualism was mere phenomena, if Spiritualism were only philosophy, we would not be with you this day, no brooding presence of loved and loving friends would be in the air around you, and breathe into your innermost hearts; the life and light that fills your countenance with joy at this moment would not be visible; cold, silent and unresponsive would be the intelligence of this vast assemblage. If only upon the basis of those phenomena which may be necessary for presenting the surface, but which can never feed the spirit, did Spiritualism rest you would not be here. Let us see this subject as it stands; the greater portion of this human life is appealed to largely by the senses; notwithstanding this need the spirit world pours out its power to demonstrate and manifest, but the manifestation and demonstration include more than that which appeals to the senses; they lead you on and on into the realm of that affection which requires an answer, until when you are once there all mere methods are put aside, you do not care whether there is writing, or speaking or materialization, or sounds, so that something is said; when intelligence speaks to yours, when all superficial barriers are set aside, when it is "face to face" in loving converse with the spirit, then how is it? Are you not full of rejoicing? is not your spirit satisfied? do you not live in an atmosphere of light continually? is not the world transformed by this which is more than philosophy? this divine life and light that transcends all outward manifestations by its own presence and behind the luminous cloud reveals the glory of the sun that makes it luminous, the all-splendor of the universe?

Many people say: "Oh, Spiritualists do not believe in God," you hear it from this platform, you hear it from every platform; it is put forth in many instances as the epitome of Spiritualism; man believes in a future life, say he knows that it is true. He believes in the manifestations of the spirit world; he accepts the idea of an immortality without the intelligent all-conscious and wonderful light of immortality. In other words, he accepts the day and the sunshine without the sun; he accepts creation without the source which gave the life; he accepts the phenomena without the cause and considers that in this empty shell he will float throughout eternity.

As sure as the heart beats that give response to the thoughts of love from the other world; as sure as there is the closest community of loving friends on earth when the barriers are removed that divide them, as sure as the light of the mother's eye and the countenance of those who love, are transfigured in the spiritual states; as sure as that inner perception that dawns upon you more and more in the divine trust of the universe, is this all-potent, all-pervading tenderness.

Beyond the storm-cloud is the calm of the eternal day; behind the unrest of this great, dark, perturbed earth, that flutters in comparison with others like a mole in the sun, is a central, an all-moving power. Behind the heart-hunger is the great answering power that knows the hunger, that has fashioned the hunger and has fashioned the food to satisfy it. As surely as that the grain will grow to satisfy the human need; as surely as that unto your hands the earth will produce that which you need for the necessities of the body; as surely as that the sun's rays fashioned the vision which was to perceive it; as there could be no vision but for the light; so there could be no hunger of the spirit, no desire for immortality, no wish to follow your loved ones into the realm of the spirit, no seeking, no questioning of an immortal life, but for the great source from whence that hunger has come, that knows there is answer to that hunger in the very nature of the soul itself; and though upon the surface you are seeking blindly with the intellect, in the spirit the way is luminous, the pathway is made clear and the hungering and thirsting world turns its back upon the narrow creeds and dismal tortures, upon the terror of annihilation and the horrors of a world and universe of matter alone, unto the light of that surpassing spirit whose love illumines and makes vocal the air, and fills the heart and life with its divine pulsations and sets you free in the midst of all your self-seeking and striving to perceive the heart-beats of the world and answer them by the voice of that love alone.

Written for The Better Way. THE RATIONAL TEACHING OF JESUS.

BY O. S. POSTON.

If divested of all prejudice or prepossession we subject the doctrines and precepts inculcated in the new Testament to a rational analysis, we find that two distinct methods of pleasing the deity are presented whereby one may attain that condition of righteousness that will entitle him to admission to the Kingdom of Heaven, when the final judgment is pronounced on all mankind.

All the various creeds of the several churches that have existed since Christ lived and died, are based on a few texts selected from the new Testament to which an undue weight and prominence has been given by the several founders of the sects and the conclusions drawn from said texts are preached and inculcated by the clergy to the laity of the several congregations who receive them as a sound exposition of the essential principles of the Christian religion.

All the various sects including Catholics, Presbyterians, Baptists, Methodists, Unitarians, Universalists and Shakers all find ample authority in the New Testament on which to base a satisfactory argument in support of their respective dogmas and to satisfy the members of their respective churches that they have reached a correct conclusion. One method of pleasing the Deity is by a belief in the creed and ceremonies of the church called the Faith Remedy. The other method is to have regard to the golden rule, so do unto others as you would wish to be done by. To have regard to all the duties you owe to others, to be truthful, honest and just in your dealings and as charitable to the poor as your circumstances will permit, or in other words to regard the moral principles taught by Jesus. Indeed if the New Testament is to be considered as a Book of plenary inspiration and received and believed in as the word of God, I cannot conceive how any one can discredit the creed of any one of the various Christian sects supported as they are by holy writ. For if you once concede the plenary inspiration claimed for the Book, then each text and verse is entitled to the same consideration and authority and must be believed by all who concede the high authority of the Book and profess the Christian religion.

Nevertheless the diversity of doctrines that have been taught as sustained by the texts from the testament have given rise to various sectarian organizations of conflicting creeds and have been followed by fierce polemical discussions, sectarian bitterness of spirit relentless persecutions and religious wars that have stained the pages of church history from the days of Constantine A. D. 325 when the Christian religion was declared the religion of the Roman Empire till within the memory of men now living when the inquisition was finally abolished and have done the Christian religion more damage than all the infidel writers that have ever existed.

Those persecutions for opinions sake to which I allude have not been confined to the Catholic church though she inaugurated them. The Protestants of Europe—the church of Scotland, the puritans of New England and various other sectarians have all evinced the spirit. Human nature has been the same in all the ages, and countries and has always sought to coerce men to think alike on religion.

If we judge them by their effects, knowing that the dogmas of the church have produced such evils as recited why should they not be ignored and repudiated by men who desire peace to prevail instead of war—love and charity instead of hatred and sectarian strife.

I now turn from those sections of the New Testament which are supposed to teach and sustain the dogmas of the churches (some of which essential texts having been declared spurious interpolations and omitted by the late revision) to those passages that make moral precepts the essential of true religion and enquire whether the moral teachings of Jesus do not admit of a rational construction, and whether they may not be endorsed and received by all men as worthy of consideration and practice.

When you read the sermon on the mount, recorded in Matthew, you will find that it contains none of the elements that make part of the credal doctrines and articles of faith, that are declared so essential by the churches. See Matthew, chapters 5, 6 and 7, yet Christ laid great stress on the moral precepts contained in that discourse and said in conclusion that the man who heard those sayings so uttered by him and kept them, was like the man who built his house on a rock and that the man who heard them and kept them not was like the man who built his house on the sand, that when the storm came the house of the former stood firm and the house of the latter fell. Matthew, 5, 6 and 7 chapters. Again when the Jew came to him and asked him the vital question so often attempted to be answered by the clergy

"What shall I do to inherit eternal life?"

He said to him keep the commandments—He inquired what commandments?—What was his answer?—Do not commit adultery—Do not kill—Do not steal—Do not bear false witness—Defraud not—Honor thy father and mother.

He further said when seeing he was rich, "One thing thou lackest, go thy way, sell whatever thou hast and give to the poor, and thou shalt have treasures in heaven."

See Mark, 10 and Math. 19 chapters. In other words, he only insisted on a regard for the Golden Rule—a regard for our duties to others and charity to the poor.

On another occasion Zaccheus, a Pharisee, at whose house Jesus sojourned, said to him:

"Behold, Lord, the half of my goods have I given to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold."

Upon that simple confession Jesus said to him: "This day has salvation come to this house."

In that instance Jesus certainly taught that honesty and charity entitled the man to salvation. See Luke 19:8. But perhaps the most conclusive teachings of the essential elements of Christianity are contained in the 25th chapter of Matthew, where Jesus describes the last judgment and stated the criterion by which mankind are to be judged.

He said substantially on that occasion that those who fed the hungry, clothed the naked and visited those who were sick and in prison, would be received into heaven, and that those who had neglected the discharge of those duties would be excluded from that locality.

But not one word did he utter as to efficacy of faith in atonement, baptism, or any of the church methods of salvation. He certainly, if he was the son of God and inspired to preach the whole truth, knew more than Paul or any one else whose writings the council of Nice declared inspired and as teaching the religion of Jesus Christ.

On another occasion he said to his disciples:

"The hour cometh in which all that are in the tombs shall hear his voice and shall come forth. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment." See John, ch. 5:28-29.

In the first chapter of the Book of Revelations. It is called revelation from God to Jesus Christ which he sent and signified by his angel unto his servant John. In the 20th chapter of said book, 12:13 we are told "That the dead great and small will be judged every man according to his works."

The same doctrine is reiterated several times in same book.

In the New Testament we have a brief deposition of religion in first chapter, 27th verse of St. James, that is in accordance with the teachings of Jesus above quoted. He says: "Pure religion and undefiled before God and the father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

James was one of the apostles and I believe a brother of Jesus, and was as well acquainted with the doctrines as Paul or any one else.

The texts I have quoted I think are conclusive that on many occasions Jesus taught that a righteous and charitable life constituted the only essentials of his religion, and were alone sufficient to assure him who had a proper regard for his duties to others and was charitable to the poor, an admission to some of the many mansions in the kingdom of heaven. If they are contradicted by dogmatic doctrines recited in other parts of the New Testament, so much the worse for the dogmatic teachings.

They cannot both be true. He must have taught that faith in dogmas was essential, or the reverse doctrine, that moral actions and charity were all sufficient. One theory or the other must be accepted.

When one remembers that a thousand different religions have existed—that the Christian religion is confined to a very narrow section, though eight hundred years of protracted effort to propagate it has elapsed since it originated; that God in his providence permitted the Mahomedan religion in the seventh and eighth centuries to supplant Christianity and substitute the Mahomedan religion in Africa, Asia and a greater part of Europe, excepting France and Italy, all of which they hold to this day, save Spain and Greece. I say, considering all those historical facts, the advocates of Christianity who claim that providence is on their side ought to show more modesty than to assert it was the only true religion, and that God would ever make it universal or maintain its existence where it now exists. We are told in holy writ that God is no respecter of persons, and history teaches us that in a larger sense he is no respecter of religions so far as they inculcate sound morals, and has in his providence promoted the welfare of Buddhism, Mahomedanism and Christianity; all of whose moral codes are very much alike.

From all the facts stated it appears to be a rational conclusion God could never have contemplated to make faith in the dogmas of the Christian churches or a compliance with their ceremonial institutions, the criterion by which mankind will be judged and graded. If he had any such purpose omnipotent as he is conceded to be he certainly would not only have extended it over the world but would have protected and upheld it when it did exist. The dogmatic teachings to which I have alluded to in this article are substantially, that Adam and Eve were the first human beings created about 6000 years ago, that God whilst they were young and inexperienced commanded them not to do certain things, but permitted the devil who had free range on this planet to persuade them to violate the command of their creator, and for that offense subjected them to death including all their posterity who also thereby became tainted with total depravity.

That after a lapse of four thousand years a plan of redemption was devised and made practical.

The only satisfactory sacrifice that would satisfy divine justice was that Jesus Christ the only begotten son of God should assume a human body and being thus incarnated should suffer the ignominious death on the cross as an expiation for the sins of those who accepted the offer; reposed faith in Christ as their savior and was duly baptised by a Priest. But the precise manner of the ceremony called baptism remains disputed and uncertain; neither the New Testament nor the Holy Spirit that was promised to be sent to teach the disciples all essential truths having failed to make the matter entirely satisfactory. Christ said no greater propriety existed than John the Baptist and John speaking of himself and Jesus said that he John baptised with water but that Jesus would baptise with fire and the Holy Spirit.

The Christian churches further hold that though God knew that Satan had induced Adam and Eve to commit the original sin "That brought death and war into the world" and though God destroyed at one time all the human family by a great flood on account of their wickedness, (save Noah and his family,) yet he never has destroyed Satan nor curtailed his power, nor removed him from this planet but graciously permits him to go about seeking whom he may devour seducing and destroying even the souls of men.

Paul describes Satan as the prince of the power of the air. Indeed the devil would seem to be the great minister plenipotentiary of God acting under his commission and waging war against the family of man. But being the agent of God he certainly would be responsible for his acts knowing his past and present operations, and with power to annihilate him by his mere whim. Truly if mankind have to contend with an inherited depravity to fight the lusts, passions and appetites of their nature and besides that the machinations of an omnipotent devil and his great army of imps the chance for salvation is reduced to cipher.

I protest in the name of common sense against such dogmas as a blasphemy against all the attributes accorded to the supreme Being. On the contrary the rational men and women of the present century believe in a God that reigns supreme in every atom of matter and spirit and that has never created a malignant spirit known as His Satanic Majesty, nor given such Being authority to reign in his place and stand on this planet and destroy the souls of mankind.

Nothing but a credulity of the grossest character could accept such dogmas of orthodoxy—and such credulity can only exist in its fullest measure where ignorance prevails and the light of science has never shed a ray.

None of the dogmas of the churches allowed to contain any principle of morality, nor teach a single duty we owe to others. They have caused end less strife, undying bitterness of spirit, the most barbarous persecution with every crime have been pressed by faith in them to be made saints.

On the other hand teach every child from its infancy that true religion consists in duty performed and the practice of charity towards those who may need assistance, that character is not only valuable in society but will grade us when we reach the spiritual spheres—that we are responsible for all deliberate wrongs and will suffer for the violation of moral law as we do for the violation of the physical laws of our being—and you will lay the foundation broad, deep and lasting for a generation in which the higher Christian virtues will blossom and bear fruitage.

If Christianity survives the crucial tests of the coming age it will be by ignoring all dogmas of the past consigning the devil and all other myths of former ages to the sea of oblivion and declare the moral teachings of Jesus their living creed.

Then truth, justice and charity will become a holy trinity and a religion pure and undefiled, be made practical to bless mankind and ensue peace on earth and usher in the golden age of righteousness.

A LOOK AHEAD.

The ones who so loudly cry for the protection of American industries appear to be protecting them with Pinkerton's or other gangs of detectives. That thousands of armed detectives should be employed in this country to compel wage-earners to labor at starvation wages is a disgrace to the entire country. The political power of this country is controlled by fewer than 300 men, about equally divided as the heads and planners of the two old parties. These planners are working only for their own interests. The welfare of the millions is of no account to them. They drive voters as butchers drive cattle. The farmers organize as grangers and keep out of politics. The Knights of Labor fall into the same fatal error. The millionaires grow richer, and more heartless, and our happy prosperous America is on the road that ends in revolution and confiscation of homes. —Pomeroy's Advance Thought.

Men are made or marred by the environments of the parents during prenatal life.—J. R. Newton.

Written for The Better Way. FROM ANOTHER REALM.

Through Mrs. E. S. Fox, Scribe for the Sun Angels Order of Light.

Although it is not the purpose of the guides of an Order to enter into controversy with the children of men, still in giving to those who expect from us the guides and workers unseen the very bread of the kingdom, we may seem to be answering various objections to that which is from the nature of things proven true. Eona cares not to enter into controversy but she would bring the light of a deeper wisdom to shine fully upon the pages of revelation that all may know and understand, and when the light of knowledge shall reveal the laws of life all mysticism and unrealness shall have passed away. Saïde has repeatedly said she cared not to satisfy wonder seekers; she comes not to lead the children she loves by means of a blind faith, but she would become a teacher in every true sense of the word, she would that through discipline the heart and mind become receptive to that which is spiritually understood. Therefore she asks not blind faith nor servile worship, but would open wide the book of wisdom, and bid all read and understand. She has said that incarnation is a law of necessity, and also that manytimes her spirit has worn garments of mortality. She has been sent forth upon long pilgrimages of unfoldment, but she never dwelt in the form her dual mist wear. She has always been the Saïde you see while he who was at times her guardian Angel, her other self, remained in the spheres to be her inspirer and help, her Angel.

It is worse than folly for spirits to assert that which has no foundation in truth. Eon and Eona have dwelt together as dual souls on the earth plane and in the spheres, but always as Eon Eona, two yet one in the real and the true. And those who were our own have come to us with their love as little ones, making home bright; we have accepted and cherished them and if death came, given them back again, knowing that the love we bore for them would never die. In the land of the real and true we met them as dear ones who have blessed our lives with their love, but we have no right to retain them in our home, having them as treasures which have no power to bless other lives as well. The love of hearts never fades nor dies; those who have loved us, have nestled close to our hearts, never cease to love us. Ages roll by and we meet them again and again, they are seeking as are we the Father's house, the home of the soul, and should we dare hold them as our own while they too as must we, must gain the heights of unfoldment where love and wisdom abide? Rather would we send them out to gain that for which life will prepare each and every child of the Infinite, their own immortal possessions bequeathed by the All-Wise, earned and owned by each child of His love and care. There are myriads who can tell truly of their many lives, as is being testified to daily. Earth spirits are long in waking, but they are waking to the realities they have met, waking to know that love rules the Universe and the hearts of its children Eona censure not the teachers of the age, but she asks the children of men to look high for truth and wisdom, assured they will find that they seek. Mid the ceaseless wars of thought they will be enabled to find that on which to rest, and dear ones you will find no permanent resting place upon this planet.

War of thought, confusion and unrest are a necessity of the present, through this, peace will eventually come. Back through the ages comes the war-cry of opinion, it reaches our ears, we remember times of even blood shed for faith's sake; all this has been the parent of crime and sorrow which angels like not. The sorrow and sighing, the prayers and cries have given their results to the world. Evolution has brought from chaos order to a certain extent and still war wages; the minds of the nineteenth century reach out for a light on which to depend. Hearts long for a true foundation on which to build their life happiness. This is a greater need of humanity, to know how to live that the world may become better and its people happier. Mortals and immortal tire of the ceaseless struggle of life of the warring and clashing of opinion; it gives no clear atmosphere in which angels may live, and we would that the weapons thereof be forever sheathed, while peace, the white robed angel longs to surround the planet and bless every heart, but look abroad, look into the faces of mankind and say—how can angels reach every soul? How can the pure and wise best minister to all hearts. Can it be better done than by giving as we can our records, our truth? Let these be received as they may, we will give from the store-house of our wisdom to those who love us. We will bless all who will receive our silent ministrations, and thus build for future generations a fortress that will be enduring and true. Looking into the future with prophetic vision Eona sees the light to wane then grow bright; sees the hearts of those she loves and trusts become brave and strong as they reach out still more for the knowledge from far away. She sees doubt and uncertainty fly before the certain light of the spheres, and knowledge slowly but surely extend o'er all the earth. But time will not be filled with pleasure, sunshine will not baptize the earth at all times. This cannot be in your world in its present state of unrest, for while the thought atmosphere will be troubled to its depths. There are minds that will not rest until the jewels of knowledge are the own, and angels recognize in such minds their greatest stronghold; to them we are able to reveal that which otherwise we could not give. Therefore dear ones be ye valiant and strong, always at your post and you shall receive the bread of life and wine of the kingdom. Fear not, meet what you will, the steady march of truth shall bear you on toward the golden gate which in due time shall open wide, and you will pass through into the mystic realms beyond. Meantime look not for perfect peace while you dwell in the mortal. Look for light search for truth and you will meet your reward. May the angels bless each and every one with the love of Eona. J. B. Fayette, President and Corresponding Secretary of the above Order. Oswego N. Y. June, 1889.

Written for The Better Way. SPIRITUALISM BASED ON NATURAL AND SCIENTIFIC LAWS?

MRS. CELIA LOUCKS.

To prove that Spiritualism is based on natural law, we will say that all expression of thought must have for a basis a natural and therefore a scientific law or a true fundamental principle that is the impelling thought which takes on different forms. Within all life is the creative force of spirit; it is the active principle, therefore the life.

We are apt to think that life aside from human beings takes no thought for itself; that it exists first because it is here, a rose, a tree or an animal. Wherever the force of spirit generates a substance, there, too, is the almighty thought that is the master builder. Vegetable life seeks the necessary conditions whereby it thinks itself into material existence, and so with the minerals.

You say, have you proof? Yes; more proof that they do this than you have that they do not. Why? Because they are here in our land and could not be here if it were not for the subtle and invisible thought that is within, causing growth, color, etc.

To grow proves there is life, and where there is life there is thought or spirit. Their language is the voice of God, that constantly says to all in the lower spheres of life, come up higher. Through constant change the elements of life grow into different forms of beauty and use. Daily, life is becoming filled with the ideal or spiritual expression, which is ever teaching us that every attribute in nature and nature's children (human or otherwise) partakes of God. "There is a divinity within that shapes our ends, rough hew them as we will." Truth climbs step by step the infinite pathway of natural development.

Spiritualism gives a knowledge of spirit forces or natural law. Many who investigate phenomena do not stop to reason as to the cause that make possible the return of the beloved ones from the spirit land. They get that which is to them unmistakable proof of the identity of their spirit friends, and that satisfies them. O hers wishing to prove Spiritualism a humbug, seek to do so with all the power their small souls can bring to bear upon it. To such ones we would say, as the God of nature says to the lower order of life, come up higher; and they will in time, because they cannot keep from doing so.

There is another class of investigators who seek to learn of the laws that govern, of the cause that produces effects. Nature's strongest argument is in the mighty silence of growth. Down in the night of earth are the atomic possibilities which through constant vibration of father and mother nature give birth to plant life. The lily appears above the surface of earth, its tender green leaves and stalk, then the kiss of sun and wind and rain do their parts, and lo! the flower follows. But when its brief season of bloom is over where is it? Not dead, but living to blossom again, because next season there will be more lilies for you to admire. So you see the spirit lilies are somewhere.

Can man die? And we answer by saying, can you prove that anything dies? In the chemistry of thought is the soul of things. And what is thought? The dictionary says it is "that which the mind thinks." How profound! Analyze it, O man, with creed bound beliefs and your material science; try, and you fail. Liberty of thought and speech is the dual power that shall harness the steed of progress and ride down the priestly ignorance of to day, and open to the knowledge of man the spiritual law; that, like a vast network of electrical wires, permeate all life.

The spirits come to you because the law of life is an eternal principle that never dies. Life is connective; it is an endless chain of magnetic and electric forces. The day in the green field is connected; by this living chain to the twinkling worlds whirling in the immensity of space. Throw off the shackles of ignorance and learn to recognize the angels you entertain unaware. Learn to manipulate the sensitive keys of thought. And know that if one blade of grass died to live never again, then, too, might the spirit of man die. Learn that whatever you see in material nature is but the reflection of the real and undying soul.

Nationalism.

It is thought by many social scientists that the tendency of society in America is towards anarchy. This inference is drawn from the rapid aggregation of wealth and power in the hands of the few at the expense of the many. The remedy for this condition of things is thought to be found in Nationalism. Great trusts can be safely vested only in the hands of the Government, and never in those of individuals whose aim and ambition is self-aggrandizement. Thus it seems that Bismarck's "Looking Backward" is a serious warning to the public lands; it owns the vast postal system; it owns the canals (now coming into disuse), and the great highways of nature—Why should it not own the telegraph and railway systems? Why not control, for the best good of its citizens, the manufacture of cloth, lumber, iron and leather? Why should it not own the coal mines, and the oil deposits, and supply the same to the people at a minimum of cost? Corners in these great staples, for the benefit of individuals, would then be at an end; and it really seems to be the only remedy for these evils. Prices of any given staple, under our present system, are not regulated by the supply, but by the ability of a few men to control the supply and make the price to suit themselves. This is a crying evil, and one that cannot be safely trusted to competition for its correction. Its only cure is in placing said staples beyond the reach of corporate trusts. Why not? —Golden Gate.

Written for The Better Way. AN INTERESTING EXTRACT.

In 1885 I corresponded with a prominent French Spiritualist, Dr. Wahu, of Nice, who made me a present of two of his works, one having this title:

"Le spiritisme dans l'antiquite et dans les temps modernes, expose chronologique des diverses religions et des croyances relatives aux Esprits chez les peuples anciens et modernes par Le Docteur Wahu, Officier de la legion d'honneur, medecin principal des hopitaux militaires, Retraite, Paris, 1885." A most valuable work; and the other:

"Consolations et enseignements—choix de dictees spiritées par Le Docteur Wahu, officier de la legion d'honneur, medecin principal des hopitaux militaires retraite, correspondant de plusieurs Academies et societes savantes, nationales et etrangeres. Liege and Bruxelles, 1884"

This last one he informed me are spirit communications coming to him through private mediums and good friends, and many given in his own home from a particularly dear spirit friend who controlled his own hand to write. I have at random picked out one that was given the 12 h of June, 1886, and translated it to show the readers of THE BETTER WAY some of its teachings:

"Show to the contemporary people that you have unlimited confidence in God, for that is to give them the most beautiful example possible, for if all the people were persuaded that God always protects them they would not so often lose their courage and let themselves fall, as they do for the most part. Consider, also, that if man weakens so often it is because he recedes from the thought to conquer obstacles. It is not to be doubted that very often wretched spirits inspire him or her and show difficulties where a little perseverance would overcome the trouble, especially if the source was known. People of the present can have no idea of the influences the spirits exercise upon them either for good or bad. Every minute goes from your earth a vast number of spirits, among whom many are bad or very little advanced in goodness. Those that are bad do not change their mode of life by the fact that they have left their earthly habits for many long years. It is only when they are tired of the keen moral pains they have to endure that they understand that they can ameliorate their position only by repentance and correcting themselves by doing good; and then they are less dangerous for mortals in the flesh. Many are made to commit bad deeds from undeveloped spirits whom they have known on earth and who then were their enemies through some thoughtless act. These spirits, too, have advanced to comprehend charity and pardon injuries, revenge themselves by using their occult influences. They comprehend their power because they know what they can do, when the people in the flesh never think of anything of this kind. They breathe in many bad ideas, and thereby often profit by their position and revenge themselves. If this were generally known, do you, my friend, believe that so many people would do wrong? Many do it only in consequence of bad inspirations. It is also from the same reason that man can have aid from spirits who already have succeeded in elevating themselves to a certain moral degree. We seek to impress on people, specially those we have loved, good thoughts. We try to make them reflect on their future life and direct their conduct to good deeds, which will permit them to advance after they have left their mortal envelope."

C. G. HELLEBERG. Mount Auburn, Cn., 9, September.

Written for The Better Way. True Friendship. M. J. VIELBA. Let friendship, pure and true, Go forth on the waves of life; Let harmony be'er in view, Let us be free from earthly strife. Let men be brethren indeed, Ready to do what they can; 'Tis their duty in time of need To help a brother man. Life is short and we must pass Soon or later to the land above; Let friendship be to the last, A blessing crowned with love. Lived to Spite Them. A certain maiden lady was twice in her life engaged to be married, and each time some unforeseen event interposed to destroy her hopes of matrimonial bliss. Her's was a sad case. Time began to wrinkle her fair brow and no new suitors appeared. To add to her distress she became sick night unto death. The assistant clergyman of the parish—a bashful youth—was sent for. The sick room was well filled with sympathizing neighbors when the young divine made his appearance, and, after some remarks, proceeded to read a portion of the Scriptures. He fell upon the chapter in which the woman of Samaria was introduced. When he read the words, "Go, call thy husband," the sick woman groaned a little; but when he uttered the words, "The woman answered and said, I have no husband," the old lady rose upright in her bed, and, with flashing eyes, squeaked out, "I'm no' gan to stau sic impidence free onybody, preacher or no. I winner yer no' ashamed o' yersel,' ye rascal. I've had two chances for a man, and I'll leave to see another—see if I don't." And she did.

When the Shades of Night are Falling.

ELIZA LAMB MARTIN. When the shades of night are falling, I hear gentle voices calling...

CHINESE NATAL SCENES.

No sooner is a Chinese boy born into the world than his father proceeds to write down eight characters or words, each set of two representing respectively the exact hour, day, month and year of birth.

The father next visits the temple of the goddess called "mother." She is supposed to look after the welfare of all children until they arrive at the age of sixteen.

Meanwhile a bundle of leaves of the artemisia is hung up over the door of the house. This answers the double purpose of frightening away demons and of warning visitors that they must not call.

The entrance of an ordinary visitor during the first fortnight of a child's life is said to entail upon the infant the penalty of sore gums. On the third day the ceremony of washing the head takes place.

These are symbolical of good wishes—viz: the desire that the boy may be clean and tidy in his appearance, be successful in all things, not be frightened during infancy by the cries of cats and dogs, be quick witted, always have plenty to eat, may finally grow up to be a hardy and enduring man.

On the fourteenth day special thanksgiving and obligations are made as before, and the wrist cord, the red bag and trousers before mentioned are removed as being no longer needed.

On the thirty first day the mum yat or full month ceremony is performed. To this feast all the friends and relatives of the family are invited from far and near.

Everyone is expected to bring a present. These consist of a great variety of objects—wearing apparel, bracelets, anklets, a red or lucky bedstead, a red chair, red cap (with a hole all ready for the little pigtail when it has grown), etc.

The boy is placed in front of the ancestral tablets. A basin of water containing leaves from the wong pig tree being provided, two boiled ducks and nine cash are placed therein. With this water the child's head is first washed, after which a barber commences to shave him.

The next, if not the same day, the child is carried out for the first time, on which occasion it is taken into a temple, and to see its grandmother. All unlucky objects are removed out of the child's sight.

At four months the child is taught to sit up in his pretty red chair. When he goes out—that is, if the family be poor—he takes the air comparatively strapped up in a bundle upon his mother's back.

Can Spirits See Us on Earth.

To the Editor.—Sir,—Will you or some of your able readers inform me and others, through the medium of your paper, the general belief amongst Spiritualists as to the position of spirits in the spiritual world around us; i. e., can they see on earth as we see one another, or are we hidden from them the same as they are from us?

We do not presume to answer for everybody, nor do we possess all knowledge on the subject, but we will offer a few observations on an opening which others may feel inclined to follow.

First, it must be observed that the powers of spirits are as varied as those of mortals, and possibly more so. Spirits cannot see by solar light as man can.

Unless the spirit has in development that class of perceptions peculiar to the spirit world, that spirit must be in darkness, and unable to see, or travel and acquire knowledge. The unspiritual man on earth has his physical senses and other organs which he can use to effect purely physical purposes.

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jects not seen by the medium, and yet not controlling the medium, but giving the information clairaudiently. On one occasion a slightly different case occurred. The medium was on a common trying to pick up a few flowers late in autumn.

These remarks are partly from experience, and partly speculative. We shall be glad to hear the experiences and thoughts of those of our readers who have had an opportunity of dealing with the question.—Medium and Daybreak.

OF A CHANGE OF SPHERE.

Received through a trance medium, and edited by Hugh Junor Browne, of Melbourne.

The laws which govern man are also, in a certain degree, but in a higher state, made to govern the spirit. Man cannot perceive that the same laws operate on the two.

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THE BETTER WAY.

ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO. S. W. Cor. Plum & McFarland Sts. CINCINNATI - - SEPTEMBER 21, 1899

A. F. MELCHERS - - - - EDITOR

Be natural, even if you do not please at first. Assumed sweetness soon wears out and gives cause for distrust. It is better to make no impression than a false one. Loyalty to self has the choice of friends in the end. So, be natural, even at the sacrifice of a conquest on the start.

The man who knows that he is right cares not for public or private opinion. It is only when we are in doubt that we have a desire to feel another's pulse concerning our affairs or our cause. Doubt is the inner consciousness knocking at the gateway of truth.

What sublime self-sufficiency if not downright conceit there is in that remark of some people concerning mediums: "She believes she sees spirits, poor thing." Poor thing, indeed. This sense of pity might be extended to those who are too blind in their own estimation to see anything spiritual.

Many of the little aggravating trials that we are subjected to in our daily life, are imposed on us to counteract similar aggravations that we subject others to. Ignorance of the fact does not help us. If we are too dense to see where we are wrong, we must be enlightened by soul trials, these making us considerate and clairvoyant, or intuitive.

Those who furnish the incentive to a new idea, a thought, a principle, a policy or a discussion often withdraw from further argument or debate on the same, even while others are warmly interested. Is this because they intuitively feel that they have done their duty, in being the cause to that which is effected? Or do our spirits only use some minds to give the incentive to a thought or principle and others to augment it?

However the world may judge, it can not affect those who are destined to rise. A true and honest purpose will find its way to the surface. Good cannot be hindered from obtaining its just reward. Neither envy, jealousy, slander, fault finding nor criticism can impede its onward march. Angels accompany those who mean well—whose intentions are pure, even if they may not appear so to the world. The divinity in man, if rightfully applied by the man himself, will lead to truth, justice, honor—the merited reward of all who trust in the Most High—intelligent nature—law!

Envy or jealousy is unlawful—in spirit, and is frowned down by the spirit world; for it is like claiming to oneself superior rights over others, or that others are not entitled to the same rights of living, of progression, of money making, of success in business, etc. But because we should be envied in any respect is no reason why we should return the evil. Two wrongs never make a right, and as the angel world frowns on the jealous it smiles on those who are being envied; and angels' smiles mean material aid, their influences attracting this to the one in question. Those who mean well will thrive despite the envious or jealous.

How can we, if inexperienced in the matter ourselves, tell what others must or shall do to reach a higher plane of spirituality. Or do we all believe we have individually ascended high enough to call others up or lead the way thither by precept simply? Examples are always needed, and reformers should be living examples of purity, justice and charity—practically executed, so that the masses may be able to imitate them in fact, and not only in theory—by preaching the same to others. Self study is the first principle of spiritual culture and to absolute knowledge of the spiritual. Without this the best of teachers are but automatons or inspirational machines.

We naturally feel towards others as they feel towards us. Not by the external, but by the internal. Love cannot be depicted on the surface of things, however much it may be tried. True love is silent, but potent, and thus can never fail to reach the soul it is aimed at. Sensitives particularly are subject to this law, and more readily perceive the true status of things than those not so gifted. Neither conventionality, worldly customs nor deference can move them if not accompanied by true spirituality or love; for whatever force, emotion or feeling is active in us, we arouse in the sensitive the moment we touch him psychologically, and thus receive exactly what we are willing to give.

FAITH. The best test of an honest man is in the correctness of his spirit messages. In comparison as we deceive others we will be deceived, and in comparison as we deal honestly and truthfully with our fellow men, we will be led rightly by the spirits. Those who can fearlessly approach their spirit world in the conviction that their hearts are pure and free from deception and guilt of any kind, may follow wherever the spirits say, go! Such is true faith.

Why should Postmaster General Wamaker punish Spiritualists for professing to send spiritual communications through the mails, when there is not an orthodox journal sent through the mails that does not profess to send out to the world communications taken from the Bible from the same source? As James Parson truly says, we seem to have, just now, a Sunday school Administration.—Freethinkers' Magazine.

THE NEW ISM.

It is coming, for it has already taken root. Its head is above ground—pure, white and healthy looking. Boston has the honor of its primary organization. It is composed of some of the most eminent. Among them are Rev. E. E. Hale, the learned Unitarian minister, Col. T. W. Higgins, author, Rabbi Solomon Schindler, writer, and several ladies of note. They advocate a government control and direction of business and labor, so as to guarantee to every person a good livelihood; to prevent large corporations from buying up smaller ones; to remove the everlasting fear from the minds of working people that they may be deprived of employment at any moment; to prevent the centralization of wealth or to be in the hands of the few; to break up trusts and bread monopolies; to free the factory slave; to dispense with railroad kings with high priced combinations, and other regal individualities; to regulate and reduce the prices of food, clothing and shelter; and in fact make everybody feel at home by converting this government from a political one into an industrial one. This new ism invites all who are above party politics and in favor of making a true republican form of government—an industrial republic out of the present one, to organize at once. The new ism is called NATIONAL ISM.

HOW TO REMAIN YOUNG.

Don't become antiquated in your habits, thoughts, reasoning, etc., but live in the present. It is the only way to keep pace with progress. Once we become old foggyish it is difficult to catch up with the times again. Our final destiny is to be forever young, and youth in spirit means progression—not antiquity. Intolerance, illiberality, sectarianism, creedism, bigotry, caviling about the past, quarrelling about our neighbors' beliefs, ridiculing that of which we are in ignorance or believing ourselves above error, and idiosyncrasies, narrow down the soul to a limited compass and consequent range of thought, and which constitutes non-progress. Non-progress is equivalent to a stand still in spirit and on a par with old foggyism in earth life. Thus keep abreast of the times; keep pace with the thoughts and customs of the day; keep growing with the current ideas and opinions of the present; and keep improving yourself morally, spiritually and intellectually. As we do this we remain in the central stream of the inflowing light; in the brightest glare of the sunlight of truth; in the meridian of inspiration; thus when suddenly we should find our old body dropping away from us, we will be where youth and beauty prevail; where all is harmony and peace; where love predominates; where—well in heaven; in that temple not made with hands, but which has been previously erected by our own good works.

REFINEMENT IN SPIRITUALISM.

Whatever we present to the public, whether it be a document or a medium, should be free from vulgarity and coarseness. Both offend, making the investigator disgusted, and grating harshly against the finer sensibilities of people who are not accustomed to such things. Spiritualism must be kept respectable, and we cannot be too punctilious in our appearance on the rostrum, or when open for public inspection. We do not mean to advocate style or desire to make caste a prominent feature in our cause, but neatness and modesty may be acquired by everybody without expense, and those who are too ignorant or blind to see a reflection of themselves, ought not to be invited on the platform where public gaze and censure are liable to cast odium or ridicule on Spiritualism. We know there are well-meaning persons who are not aware of the undesirable impression they make before the public, and a great many others who are equally good natured in overlooking these inharmonies, disliking to offend by rejecting their proffered aid and voluntary services. But this will not do any longer. Spiritualism is becoming noticeable, and investigators are making calls. Before these we must appear refined, and to do so we must present our best talent—those who are most cultured mentally and socially; those who will not forget themselves, even under control, to become boisterous, coarse or uncivil. For, be it remembered, investigators do not excuse such, nor can they until they understand the philosophy of Spiritualism; and it becomes our duty, therefore, to prevent these things from occurring. That the medium is irresponsible for the freaks of noisy or unrefined spirits is no excuse. If such mediums cannot avoid offending the finer feelings of sensitive and cultured persons, they must not be permitted to come before the public, that's all. Let them speak in private and away from public gaze. Like attracts like, generally, and as the spirits so the medium. Thus the medium is as much to blame as the spirits.

We may be censured by some for saying this much, but let them wear the cap whom it fits, but we are also satisfied that many will agree with us, for people certainly are not blind to facts that are too glaring to remain unnoticed—or unfelt by the refined and sensitive amongst us. Every one to their places, and thus the various classes of meetings instituted by the spirit world, they knowing that one place must be kept in reserve for inspection, and thus one place should always be kept free from all that is unrefined or coarse, whatever the nature of the services may be, whether regular, impromptu, or for beneficiary purposes.

WORDS. "Words are instruments of music; an ignorant man uses them for jargon; but when a master touches them they have unexpected life and soul. Some words sound out like drums; some breathe memories as sweet as flutes; some call like a clarinet; some shout a charge like trumpets; some are as sweet as children's talk; others rich as a mother's answering back." Such are the forcible and eloquent remarks of a writer. Words are the instruments of music, indeed, the jargon of the ignorant man, and the life and soul of the master of language.—Some words sound out like drums; aye, like the thundering forth of guns, and echoing back their voices to the masses telling of the grand effects they had upon their hearers.—Some breathe memories sweet as flutes. Yea, sweeter still; they lull the soul into a dreamy haze and pictures to it that which artists' hand can never accomplish: life in spirit.—Some call like a clarinet; aye, soft and plaintive, as when the heart is yearning for a love it once possessed but now is lost, is dead, beyond its reach.—Some shout a charge like trumpets—oft harsh, oft melodious, oft like one in distress or anger far away and out of reach; oft causing dread; delight; or doubt and fear in mixed profusion.—Some are as sweet as children's talk, prattling meaningless words to the untutored ear, but full of music, love and sweetness to the one accustomed to this yet unpublished language.—And others rich as mother's answering back. Say rich and more. Who knows the impulse of the soul within which giveth vent to that but known in words. Oft commonplace and few, but full of sweetness, grace divine, designed to conquer wrath or anger, impulsiveness and childish petulance. 'Tis heaven speaking to the soul that understands, 'tis God in man replying as the Father of the universe would speak to those who murmur; 'tis nature speaking through her medium, the mother who bears her fruit, bringing forth bright angels for the spiritual worlds that exist throughout the universe. Yea, 'tis life itself that answers back; and who could ever forget those soft, impassive words, half lovingly, half censurable, both commingled with authority, and yet so gentle, tender in reproof as to convert all impulse of rebellion into love—such as the word itself implies, for what higher standard can we give to that word mother. God is love, the creative power; mother symbolizes it in fact. And who would dare reproach a mother or disobey that which is love.

ORGANIZATION.

It is quite natural that there should be a diversity of opinion on many of the questions arising in the spiritual philosophy; for, be it remembered, converts to Spiritualism have no creed to take in as a preliminary to other spiritual food, and are simply soused with a flood of light or a sea of truth from which they have to individually work their way out, and in so doing, they grasp at that which they can best comprehend, and which is most suited to their natures, being generally that which comes nearest to their former belief, opinion, ideas and idiosyncrasies, and most especially so when fresh from the orthodox ranks.

BE CHARITABLE.

Many a sensitive soul has fallen by the wayside, unable to stem against the unsympathetic thought waves that were constantly striking against his finer sensibilities, and mainly coming from relatives and friends who could not appreciate his talents or were ignorant of psychic laws, and thus unable to surround him with conditions compatible with his mental or spiritual unfoldment, or lend him that aid necessary to uplift him from the dregs of intemperance or whatever other unspiritual condition he was subjected to on account of his sensitiveness to the grosser material conditions of earth life. Such are not few to-day, and if we would but lend a willing ear to the tale that many have to relate, we would find some beautifully gifted souls among those whom we would, through conventionality, indifference or shortsightedness, condemn to a work house, prison cell or other morally degrading states of society—states which we look upon with horror when thinking of ourselves in connection with them—and momentarily forgetting that our origin, our struggle for existence, our destiny is the same, and that it is only a matter of time when we shall all be united in one world of brotherly love. Aye, brotherly love! What a misnomer when using the term in everyday life; when employing it thoughtlessly in the face of those whom we would admonish to practice it; when craving for it or demanding it from others, while we never think of extending it. Oh, what a ——— well, such is life. We can't help it; that's all. Most of us are in the same boat, and must sink or swim together. It is true, we might all do a little better; but everyone has more or less trials or burdens to bear, and therefore little time and strength left for others. But the above illustration is true nevertheless, and by a little reflection everyone could find some whom the above would suit; and instead of condemning hereafter sympathize or say a good word in their favor. A word often causes others to reflect and to see their wrongs, and by this means many a one might be saved from further suffering, mentally and physically—suffering caused by fault finding psychological influences, and suffering caused by not having congenial work or that suited to their tastes. Be charitable at all events, for as we feel towards others, the law of nature presses upon us, man attracting influences from nature in harmony with those he sends forth, thus being the arbiter of his own happiness or misery.

LET US BE LIBERAL.

We do not gather apples from the trunk of a tree, but from its branches or limb, and as we dissever the latter the fruit crop not only becomes less, but inferior in quality, because with every limb many leaves are lost through which the tree gathers its oxygen and nitrogen—the substances which give flavor and sweetness to the fruit—the leaves being to a tree what the lungs are to man.

Now, Spiritualism is a tree with many branches; in fact, is the tree of life, and thus every science, every theory, every thought that interests somebody, belongs to this tree. We gather the light of Spiritualism from these various branches, and not from the trunk. But as we dissever the branches, we not only narrow down our philosophy, but rob the remaining limbs of their flavor; of their lustre: diminishing the light of our philosophy.

Therefore let us be broad and not dwarf our beautiful tree of life by hacking away the branches because this or that does not exactly suit our idea of a philosophy—our idea of Spiritualism. We are not compelled to taste of every branch. Let those who will partake of all, and those who cannot relish the whole, partake of that which is sweetest to him. To narrow our philosophy down to a circumscribed circle is to weaken our numbers. But by letting everyone believe as he feels inclined is to "gather them up" all around.

The many issues that already exist, and now lying prostrate at the trunk of this spiritual tree, are due to this hewing-off process. Among them are Spiritual and Christian Scientists, Theosophists, Reincarnationists, Mental and Faith Curers, etc., Spiritualists in fact, but assuming another name to retain a body corporate and thus enabled to exchange sympathies. Yes, sympathy which all desire, and which have been denied them by the major portion of the tree's limbs hewing off a few innocent branches because the fruit happens to be a little—sweeter or sourer, which?

We never deny or reject their membership as long as they pay up. Then why deny them their special belief, driving them from us by intolerance (which we so condemn in Christians), by ridicule (which we so dislike in materialists), by fault finding (which we so decry in every brother mortal but ourselves).

We need not fear that a few odd branches will control the whole movement of Spiritualism; for if we did, we must either consider ourselves very weak or in the wrong. Only a wrong-doer has fear. Truth, right, justice know no fear, have no fear, and despise that which is cowardly, unmanly or cravenly. Spiritualists, above all people, should be liberal; they can afford to be liberal, and they are liberal. But, like the rest of the world, governed by conventionalism. Because there are a few intolerant and radical ones among us who denounce everything that does not come up to their standard of things, others must think or say or do as

LAZY OR SICK.

Much of that which is known as idleness, idleness and laziness are the effects of prior causes—the first two named belonging to the internal and the latter to the external. Laziness is mostly caused by intemperance or physical excesses, effecting a loss of vital energy, but which may be restored again by rest or natural stimulations. Continued repetition though will produce disease which makes laziness a continuous fact. Whether such are to be blamed or pitied will depend much on circumstances and whose "boy" it is. Some are said to be born lazy; but this is a paradox. No spirit is naturally lazy. Such a condition is the effect of an internal cause. What appears to be laziness in a child is the lack of vital energy to act in harmony with nature, and is not the child's fault either, but the parents or those that came before them. This form of laziness points to a variety of troubles, but mainly of the stomach, liver and lungs. Mental laziness or idleness in children, or even in adults, betray nervous diseases or a combination of liver and kidney affection. Indolence, a united effect of physical and mental laziness, tells of general debility with one or more of all the organs affected, and frequently accompanied by sympathetic heart disease. Now, instead of driving or scolding or punishing such children they should have sympathy, considerate attention and only be made to do such labors that will neither tire nor overtax them, whether of a physical or mental order. Thoroughly healthy children are never inactive; they cannot be, for nature is never. Such have the vital energy to keep in accord with nature. Disease of any kind is always an effect of wasted strength, and those who are unfortunate enough to come into the world in that condition are to be pitied rather than censured for their laziness or indolence; and parents who cannot "bear" the latter are either very heartless or ignorant as to the causes. A little circumspection in the above named instances will lead every student of nature to much light heretofore unknown.

BRIEFS.

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A sanitarium for healing by mesmerism has been established by Prof. Horrichler in Dresden, Germany, having secured by purchase Dr. Klutz's Clinic, 16 and 18 Chemnitz street, including an extensive garden adjoining it. Whatever is permitted in Germany is as good as officially acknowledged by the government.

We learn that Mr. Samuel Wheeler of Philadelphia, having completed a most successful season of camp meeting work, and having season dates at his disposal, would be glad to have correspondence with societies in the East or West for further engagements. Mr. Wheeler has been spoken of to us as an earnest and true Spiritualist, and a lover of the cause he so ably represents. We know that societies who secure his services will not regret their action. He is an able exponent of spiritual truths. Address, 1422 Ridge Ave., Philadelphia.

THE BETTER WAY.

If not altogether openly, at least by a silent consent. This is wrong. We often do others injustice by being afraid to speak out our mind. The external belies the internal. We know there are many Spiritualists who have as much love for one of these side issues as they have for the old trunk itself; but dare not speak it for fear of ridicule. There are others who are ready and willing to tolerate all beliefs if they dared tell it without an expectant rebuff. We do not say this to favor any one of them, but we dislike to condemn in other religions what can be brought directly home to us in response. As a body we expect charity. We cannot, according to the laws of nature, and as we have been taught, and are teaching all the time, expect to obtain that which we do not give or extend to others. "As we sow we shall reap," and "Like attracts like."

So let us be liberal, and thereby preserve our good old tree from further destruction. Let her flourish as nature dictates, and all will converge into one harmonious whole by-and-by. Organization cannot be effected without people to compose the body; but if we continue to hack off limbs bearing some of our sweetest fruit (though some very sour, we will admit), we shall eventually find ourselves in an extremely lopsided condition, indeed. Because there are a few rotten apples on a tree, we do not destroy the same by hacking off whole limbs. We can easily pluck off the bad fruit and consign it to where it belongs—among other trash—and preserve that which is good. Variety is the spice of life, and a philosophy which discusses all questions rationally can never fail to progress, advance with the age, and continue to dwell in harmony with its whole people, thus proving a success, and never in want of "More Light!"

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Kansas City, Mo.

This evening we attended a seance for form materialization through the mediumship of Mrs. M. Roselle, at Baird building.

Chicago, Ill.

Mrs. Ada Foye, the well-known speaker and one of the best platform test mediums living, will conduct the services for the Chicago Harmonical Society at their hall, 83 south Peoria street, at 3 and 7:30 p. m., every Sunday during the month of October.

Allegheny, Pa.

The organization of the First Society of Spiritualists is meeting with unbroken success under the guidance of Frank T. Ripley, whose remarkable lectures and tests on Sunday evening, the 15th, astonished the most skeptical, and out of an audience of four hundred people there was not one who had the audacity to say that nothing had happened.

St. Paul, Minn.

I send you and your readers fraternal greetings from the gentle home of Bro. Kenyon, where I am a guest during my three months engagement for the society here.

I find the society in good condition and under the able and noble minded president my host and hostess Mr. and Mrs. Kenyon, the society must receive an impetus in the right direction.

I am desirous of corresponding with spiritualist societies in the west with the view of engagements for the winter.

Address, BISHOP A. BEALS, 701 east 31st, St. Paul, Minn.

Topeka, Kan.

The Religio-Harmonical Society resumed its meetings yesterday after the summer vacation. Rev. Mrs. F. A. Brown, of Portland, Oregon, occupied the platform and endeavored to show that every so-called miracle given in the Bible was duplicated in the present.

Cuba, Mo.

We-wife, daughter and self left Bonne Terre (when I last wrote the "WAY") and have located at this point. We left the "Physiological and Spiritual Research Society," of Bonne Terre in a flourishing condition—small in numbers it is true, but strong in the faith.

The First Society of Spiritualists of New York.

This morning the Society resumed their services in Apelpi Hall, Mrs. Nellie J. T. Brigham occupying the platform and discussed upon the following questions: "Is the Soul an Entity?" "Can Thought Exist Without Brains?" "Did God Speak to the Soul in Eden?"

The speaker said that the soul is an entity, and in the trine of the individual the innermost part; so in this part that the voice of God, of conscience speaks. The story of Adam and Eve in the Garden of Eden is an allegory and refers to the individual.

The meeting for spirit manifestations in the afternoon was very largely attended.

Mrs. M. E. Williams, the famous materializing medium, was chosen Chairman of the afternoon meetings.

Mrs. Brigham spoke in the evening upon "The Old and the New; or, Looking Back or Forward." The lecture was logical and brim full of elegant comparisons, fully up to the standard of Mrs. Brigham's lectures.

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Cleveland Items.

The Cleveland Progressive Lyceum reassembled after its two months' vacation at Memorial Hall the first Sunday in this month, and after organizing for future work and a picnic in the hall, adjourned to the Lyceum and spent the afternoon in social reunion and short speeches.

Next Sunday (8th) Mr. I. W. Pope, the new conductor, was formally installed in the presence of a large number of people. Mr. Thomas Lees acting as the master of ceremonies. Mr. Pope is a true blue Spiritualist—comes voluntarily into the work, and possessing the happy faculty of attracting both young and old to him.

Sunday (22d) will be a gala day for the Lyceum, the occasion being a farewell reception to the past guardian, Mrs. F. R. Rich (who after a long illness died in the city) and will return to her home in Sacramento, Cal.) and the present guardian, Mrs. Laura Marston, who will be assisted by her friends, strength to the cause in this city.

The Society for the Advance of Scientific Spiritualism will continue its meetings in October. Mr. J. Frank Baxter occupying the platform the first two Sundays, followed by Mrs. Hudson Tuttle.

The Lyceum societies will commence Friday evening, October 11th, in Memorial Hall, and in all probability will be a very successful one, opened by the veteran reformer, Parker Pillsbury, the end of this month.

Now that the camp meetings of the Spiritualists are over and the many societies of Spiritualists are opening their halls and their temples would it not be of some interest at least to some of your many readers to hear from this section of the country briefly.

Onset has closed its regular season of camping and soon will its harvest-month festival be on the docket which virtually is a crowning feature of this pretty Bay City.

In Boston amongst our temples of spiritual followers the best talents has been secured by some of them, and we trust that our camp meeting friends "who have it in their power may do as they have done, select good talents and magnanimous spirits who will inspire the hearts of the hearers who will be larger camps as at Onset Bay and Lake Pleasant, where during the last convocation I was invited to give the opening address and delightfully harmonious despite of a few old croaking grannies and grumblers.

There is a great inquiry for such souls as Dr. W. L. Jack, Wm. J. H. Jones, Mr. C. O. Luther, Mrs. Cora Richmond, and Miss Jennie Lyles one and if not the most exalted inspirational lecturer extant.

Our country, I think, is favorite here in New England and should be kept busy all the time as he so richly deserves.

Mrs. Sarah Byrnes is a most eloquent and able speaker, and her words should be heard by your good brethren folks to be appreciated as she grows more and more eloquent every year.

Many cottages are to be built by next spring and summer, with improvements upon others now in vogue.

As I am a reader of your valuable paper, and an always interested in the progress of Spiritualism and the spreading of its beautiful truths, I venture to give you a short account of one of our societies of this city, thinking it may please your readers as well as the reports of other meetings interest us, and may give encouragement to some who have not the means to employ regular lecturers, to do likewise.

Haverhill Park Camp.

As I promised in my last to write more about the camp, I will try and keep my word, though I am a little late in doing so. I do not think I have had the camp closed to do any mental work, so I put it off from time to time until I fear it is a little late; but as the Christian would say, "While the lamp holds out to burn, the vilest sinner may return." So I will take the chances with the rest of the sinners.

Haverhill Park campers never had better talent than this year, nor better week day meetings; in fact we did not have a poor meeting during the entire camp, and the interest was as great if not greater the last day of the camp than the first. The reading circle every morning was an educator in the fullest sense of the word. I know that there is no better opportunity for advancement mentally and spiritually than at these meetings, for there was absolute freedom of thought and speech.

The conferences were a source of great inspiration, and were always well attended. Subjects chosen for discussion were ones of vital importance, and all could glean new inspiration from the lectures, which were instructive and full of that inspiration which is so dear to all Spiritualists. Mr. and Mrs. Lillie never did better, and she left a good impression on all those who never have attended any of the meetings before.

Saturday a business meeting was held, and an organization was completed, which takes a great load off Mr. Haslett's shoulders, as he has assumed all the responsibilities for the last three years, hired all of the speakers and mediums, paid them; if there was not enough money in the treasury, he was the man to get out of his own pocket, keeping a man the year round, to see that the grounds were kept in order; also hiring one man and his family to keep the Lake Hotel and attending to the business of the camp for the coming season.

Mr. Haslett working all the year round, in various ways preparing things for the benefit of the campers, and when camp began no person could work harder than she; up early and late, all the time busy. The organization was completed which takes much responsibility from Mr. Haslett's shoulders. Mr. Haslett will give the entire twenty acres to the association, free from debt, as far as the grounds are concerned, and the grounds to be kept for spiritual purposes.

Mr. Haslett's work is to be kept in his mind the education of the Spiritualists' children; that Haslett Park shall be a place where they can all be educated, in the creation of the buildings, the grounds, and our literature can be kept, much of it being lost, valuable books going out of print, and these being kept here; also art galleries and a museum, and a library, and a line of arts should be kept; also a sanitarium for the sick in mind and body; then a school for mediums, and of all home for our people, which is now in the hands of the Mediums' Protective Union, and they hope by another year to be able to have sufficient means to carry out their plan.

There is no one place where we can send our children to be educated in schools of our own.

There is the opportunity; who is the one to come forward with the money and help in this enterprise. The Association formed at Haslett Park are to issue bonds to the amount of twenty thousand dollars, and the money to be used in improving the grounds, and bettering the camp in various ways. The bonds are five dollars per bond, and the interest to be paid quarterly.

To those who are anxious to know what the attendance was, I would say that our audiences Sunday would go from two thousand to four; the largest audience we had was on Monday, when we had over three thousand people to consider we have no Sunday trains, no large place nearer than Lansing, and that nine miles, you can see what the work is, and the cost of all this work, and I say no camp had better meetings than Haslett Park, nor better feeling through it all, nor a freer platform. Next year will be better than this, so we will be glad to see the understanding of the people, for people like an enterprise grow and expand, and we all know there is more for us all.

Our worthy president, A. Gaston, being absent, the Hon. A. B. Richmond was called to the chair, which position he accepted in a few well chosen words. Hon. F. H. Bemis presided, and he was very clearly and wisely the Naturalism of the Religion of Spiritualism, which was heartily enjoyed by all present. Mr. Bemis is a clear thinker, a logical and practical man, and he is very convincing in his thinking. His essay is to be published in one of the Meadville papers, and it is to be read in the Meadville columns of THE BETTER WAY.

Mrs. Anna Orvis, of Chicago, Ill., followed Mr. Bemis in a very able discourse, full of suggestions, and she is an earnest worker and her talents are of a very superior order, and she is a true Spiritualist, and her suggestions are of a very superior order.

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MOVEMENT OF MEDIUMS.

All announcements and notices under this head must be received at this office by Monday to insure insertion the same week. Mrs. E. L. Reynolds may be addressed at Long Grove, Ill.

Dr. F. H. W. Willis is now residing at Glenora, Yates Co., N. Y.

Bishop A. Beals will be addressed at North Cleveland, Ohio, during August.

Mr. Geo. H. Brooks may be engaged for the winter months. Address care of THE BETTER WAY.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill.

Harrison D. Barrett, is open for engagements to lecture. Address 982 Grove street, Meadville, Pa.

Mr. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

Bishop A. Beals lectures for the St. Paul, N. Y., Society of Spiritualists during September and November.

Mr. T. J. Ripley, lecturer and test medium, is open for engagements for December. Address 101 Waverley.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

Mr. W. F. Fenwick, the spirit artist, is now located at Mansfield, Ill., and is ready to take pictures from photographs, etc.

Mrs. Carrie E. S. Twing will lecture for the First Spiritual Church of Pittsburgh during the month of September.

H. R. Wardell, psychometric reader, clairvoyant and test medium. Address 208 Eleventh street, Louisville, Ky.

Mrs. Nellie S. Bunde of Capac, Mich., is now ready for winter month engagements as a lecturer, on Spiritualism, in moderate and references given.

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Prof. J. D. Lyon, BUSINESS AND TEST MEDIUM. Letters by mail, photographs or lock of hair sent free.

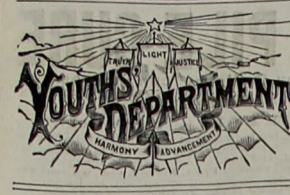
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DR. FELLOWS' WINELAND N.J. Please say in your next issue that the adjourned meeting of the Wisconsin State Association of Spiritualists will be held at Omro, November 1st, 2d and 3d, and that arrangements are being made for one of the best meetings ever held in the State.



YOUTH'S DEPARTMENT

In reply to an advertisement of a merchant wanting an office boy, fifty boys presented themselves. The merchant quickly selecting one of them, dismissed the others. One of his friends said: "I would like to know why you chose this boy, who had no letter of recommendation?" The merchant replied: "He had wiped his feet before entering the room, and having entered closed the door; he is, therefore careful. Without hesitation he gave his chair to that old man, which shows his kindness of heart and attentiveness. He took off his cap when he entered, answered quickly and without delay my questions; he is, therefore, polite and of good manners. He noticed the book which I purposely placed on the table, while all the others kicked it aside or stumbled over it. He waited quietly, and did not push himself forward, which is evidence of his good behavior. I noticed also that his coat and face were clean. Do you not call this a letter of recommendation? I would give more for what I know of a boy after having him under my eye for ten minutes than for what is written in his sounding letters."—Grocers' Advocate.

A Court Scene

"William, look up; tell us, William, who made you? do you know?" "William, who was your father, fool, screwing his face, and looking thoughtful and somewhat bewildered, slowly answered: "Moses, I s'pose." "That will do. Now," said counselor Gray, addressing the court, "the witness says s'poses Moses made him. This certainly is an intelligent answer—more than I supposed him capable of giving—for it shows that he has some faint idea of scripture, but I submit it is not sufficient to justify his being sworn as a witness qualified to give testimony." "Mr. Judge," said the fool, "may I ask the lawyer a question?" "Certainly," said the judge, "ask him any question you please." "Waal, then, Mr. Lawyer, who'd you s'pose made you?" "Counselor Gray, imitating the witness, said 'Aaron I s'pose.'" "After the mirth had somewhat subsided, witness exclaimed: "Waal, now, we do read in the Good Book that Aaron once made a calf; but who'd a thought the ternal critter had got in here?" "Verdict for the fool, and uproarious laughter from the crowd."

Habits of Wasps

The subterfuges resorted to by animals in search of food have been regarded by the general reader as the most interesting and instructive portion of the works of naturalists. An incident illustrative of the cunning of the wasp was recently related to the New York Ledger by an observing gentleman. A blue wasp, known as the solitary wasp, because it lives alone its little clay nest, was seen to hurl itself upon the strong wheel-shaped web of a spider. Here it set up a loud buzzing, like that of a fly when accidentally entangled in a similar web. The spider, watching at the door of his silken domicile, stole cautiously forth. His advance was slow, for he evidently felt that he was approaching common enemy. The apparent desecration of his web induced the wasp to free himself from the spider's web, and to return to his intended prey. But when within three inches of his intended victim, the wasp suddenly freed himself from his web entanglements, and darting upon the poor spider, in a moment, as it were, pierced him with his deadly sting in a hundred places. The wasp then bore his ill-gotten spoil to his lonely home. This home is built of clay, thimble-shaped, and originally containing but one apartment. In the lower part of the cell is a sac of the wasp's eggs. Immediately above this she draws a thin glutinous curtain. Upon this curtain it packs away the proceeds of its hunting excursions, such as spiders, flies and all other insects which it regards as suitable food for its young. Consequently when the young escape from the ova, they find above them a well-stocked larder, and gradually eat their way through the choice depository, finally appearing to the delighted world in the agreeable form and stature of perfect wasps.—Ex.

The Velocity of Light

Light moves with the amazing velocity of one hundred and eighty-five thousand miles a second, a speed a million times as great as that of a rifle bullet. It would make the circuit of the earth's circumference, at the equator, seven times in one beat of the pendulum. For a long time light was thought to be instantaneous, but it is now known to have a measurable velocity. The discovery was first made by means of the eclipses of Jupiter's satellites. Jupiter, like the earth, casts a shadow and when his moons pass through it they are eclipsed, just as our moon is eclipsed when passing through the earth's shadow. Jupiter's shadow far surpasses in magnitude that of the earth. His moon revolves around him much more rapidly than our moon revolves around the earth, and their orbits are nearly in the plane of the planet's orbit. Consequently they are all, with the exception of the fourth and most distant satellite, passed through the planet's shadow, and are eclipsed at every revolution.

Roemer, a Danish astronomer, made in 1675 some curious observations in regard to the times of the occurrence of these eclipses. When Jupiter is nearest the earth, the eclipses occur about fifteen minutes earlier than when he is most distant from the earth. The difference in distance between the two points is about one hundred and eighty-five million miles, the diameter of the earth's orbit, or twice her distance from the sun. It takes light, therefore sixteen minutes to traverse the diameter of the earth's orbit, and half that time to span the distance between the sun and the earth. Light is thus shown to travel one hundred and eighty-five thousand miles in a second, and to take eight minutes—or more exactly, five hundred seconds, in coming from the sun to the earth. It follows that we do not see the sun until 8 minutes after sunrise, and that we do see him eight minutes after sunset. When we look at a star we do not see the star as it now is, but the star as it was several years ago. It takes light three years to come to us from the nearest star, and were it suddenly blotted from the sky, we should see it shining there for three years to come. There are other methods of finding the velocity of light, but the satellites of Jupiter first revealed its progress in movement.—Youth's Companion.

Strange Scenes in the Atlas and Morocco

In a recent work, Travels in the Atlas and Southern Morocco, Mr. Joseph Thompson gives some account of scenes witnessed by himself and his fellow traveler, Mr. Churchton Browne. We extract two curious narratives. The first is a graphic account of self-inflicted wounds, which many Eastern travelers have witnessed. But the Hindoo Fakir not only gashes but heals himself; inflicts on his body a ghastly gaping wound, passes his hand over it and it is whole again. "They bobbed about in time to the music, and wobbled their heads up and down in the most extraordinary manner, while their eyes, bloodshot and ghastly, remained fixed on the ground. They carried sharp daggers in their hands, with which they made aimless strokes in all directions, to the imminent danger of all around. Now and then these hideous creatures, chosen manly fanatics or spirit of Allah and his saint Sidi Hamadsha, seized with an ungovernable excitement, raised their daggers in mid-air, and with demoniacal gestures, slashed their shaved craniums, making horrible gashes, from which the blood was left to flow over face and neck and fall dripping on their garments or the ground, while they staggered hither and thither in the unconsciousness of semi-madness. The delighted woman screamed shrilly, and around these favored performers danced the admiring men in wild frenzy. The musicians, rising to the occasion, expanded their cheeks to bursting-point, or made the skin fly from their knuckles as they skirled out their ear-drumming notes and whacked their drums with furious energy. S-rene and calm in the centre of this turmoil the horseman sat like a statue of expressless unconsciousness, his creamy headdress or ornate enveloping him from head to feet. For a time we followed on the outskirts of the fanatical crowd, wrapping ourselves in the magic armor of the British flag, and daring anyone to touch us. At length, however, we thought it wise not to test its invulnerability too much. The crowd was evidently being fast carried away by ungovernable excitement. Diggers were floundered on all sides by religious madmen, under no restraint of prudence or reason. We had not quite lost our heads, and certainly did not desire that our blood should flow in honor of Sidi Hamadsha, or help to secure a good place in paradise for him who should send us to Gehenna. We thereupon retired to our hotel, to digest as best we might the sickening impressions we had received. A rather vivid picture is this. Its respective details may be pardoned for its strange picture-queeness as a photograph.

Witchcraft

The arrest, attributed to Mr. Wana-maker, the Postmaster General, of a prominent Michigan Spiritualist for using the United States mails for fraudulent purposes, in that he gives out that he receives certain communications from the spirit world and takes money for these communications seems a roundabout method of proceeding against witchcraft. Such an arrest submits to a jury of citizens the question whether the belief of certain persons is based on r ally or fraud, a somewhat singular matter to submit to a jury. It will probably be said that the jury has nothing to do with their belief, but with the fact that a man takes money for a pretended commodity which he cannot supply. It would be most interesting, in case a verdict should be given to this effect—and what other would be possible—to see where it would lead to. The next thing would be to arrest every priest who receives through the mail, as every priest does, remittances for masses for the souls of the dead, and then submit to a jury of twelve good and true men the question whether the priest or the masses really did affect the souls in purgatory. Here, again, the only true verdict would be that the money was received entirely on false pretenses. The cases are exactly parallel. We, therefore, advise the Roman clergy, in their own interests to use all their well known and ubiquitous power to see that the case against the priest who takes because thought that the gift of God may be purchased with money.—Montreal Witness.

SLAVES OF THE OPIUM PIPE.

The Sights to be Witnessed in a Smoking Den in Hong-Kong.

The smoker lies curled up, with his head resting on a bamboo or earthenware pillow about five inches high. Near him stands an opium lamp, the flame of which is protected by a glass shade low enough for the point of the flame to project above the top of the shade. The smoker takes a wire and dips it into a little box containing prepared opium. A small quantity adheres to the point of the wire, which is then held over the flame of the lamp until the heat has swollen it to about ten times its original size. This is rolled over and over on the flat side of the clay bowl, the opium all the time adhering to the wire. When it has been rolled to a soft solid mass, it is again applied to the lamp, and this alternate roasting and rolling is kept up for at least ten minutes, by which time it is in the shape of a pill and ready for use. The aperture in the pipe is so small that it can only receive the smallest quantity, and the most careful manipulation is needed to transfer the tiny ball of opium from the end of the wire to the bowl of the pipe. The point of the wire is inserted into the hole of the pipe and worked round and round till the soft opium forms into a conical-shaped ring around the wire. By twirling the wire the drug is gradually detached from it, leaving a hole through the opium about as large as the hole of the pipe bowl, with which it communicates. The pipe is now ready, the bowl is held over the lamp so that the opium comes in contact with the flame. A spluttering noise ensues as the smoker sucks at his pipe. After each successive draw he ejects from nose and mouth a volume of smoke, the very smell of which is enough to turn a horse's stomach. By the end of the fourth or fifth whiff the pipe is empty. The smoker now scoops out another dose of opium, rolls it into a pill, and repeats the operation with the same patience as before, and smokes away until the pipe falls from his hands and he is lost in dreamland. One thing is very certain, that if tobacco smoking were only half the trouble, tobaccoists would soon have to shut up shop. After a little while we turned a corner and passed into a back room. Here were the same scenes, the same filth, the same withered faces, and the same spluttering of opium pipes. These seem to be secret smokers, who had come here to avoid detection, where there seemed every facility to evade the search of their friends. We were not surprised to find in this room mere youths, who, judging from their silken robes, must belong to wealthy families, and who were here beginning a career which must end in ruin and disgrace. On entering the den we were surrounded by half-a-dozen emaciated looking objects, who implored us to give them medicines to cure them. Every foreigner in China is believed to be a god, to kill and make alive. He has a great reputation as a medicine man. We were fortunately able to direct the poor fellows to the missionary hospital, where they would get weaned from the drug. One man told us that he had smoked for ten years; that his physical energies had clean gone, and he had become in mind and body a mere wreck. He spent three-fourths of his family earnings at the den, and the craving was become so intense that he feared that before long all his money would go in opium. It is only a very common example where the mother of a young family will toil early and late to support an opium smoking husband and father. A beginner has only to pay two or three visits to the den, and the place has a wonderful fascination for him. Three weeks' smoking, at a couple of hours per day, and the man left to himself, is bound a slave to the pipe as long as he lives, held down by chains stronger than iron, from which only death can release him.

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It restores the color to gray hair; promotes a fresh and vigorous growth; prevents the formation of dandruff; makes the hair soft and silken; and imparts a delicate but lasting perfume. "Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and, in three months, he had a fine growth of hair of the natural color."—P. J. Cullen, Saratoga Springs, N. Y.

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